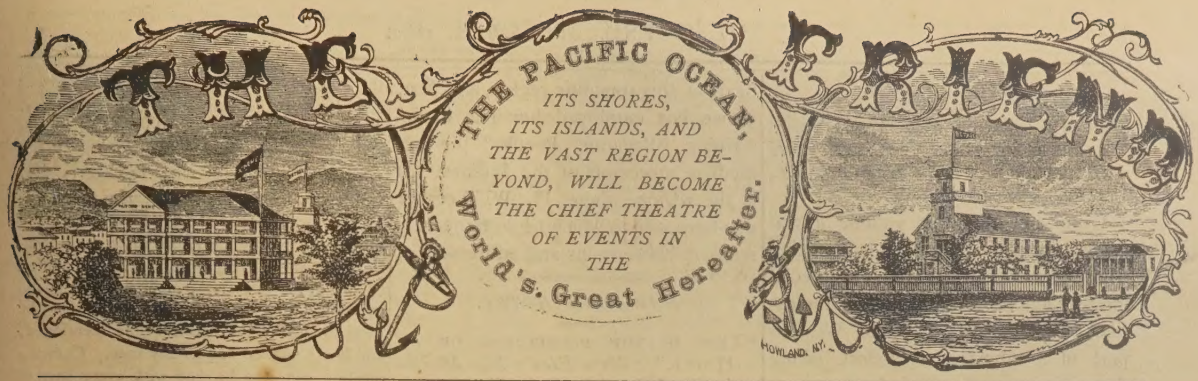

New Series, Vol. 31, No. 12. HONOLULU, DECEMBER 1, 1882. Old Series, Volume 39

THE FRIEND.

DECEMBER 1, 1882.

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END OF VOLUME XXXIX.

With this No., closes another volume of THE FRIEND. Having, as in former years furnished our readers with XII Nos., we trust our subscribers will promptly pay their bills when presented. In addition this year, we have added 4 eight-paged supplements, hence our subscribers can not complain that we have not fully fulfilled our promise at the commencement of the year.

Payment may be made to Mr. Dunscombe, or the Publisher. Subscribers on the other islands will please enclose the amount of their subscriptions, and receipted bills will be returned. If any errors, please communicate the Publisher.

THANKSGIVING.

This year the celebration of the American thanksgiving occurring on the same day as the celebration of St. Andrews, both Americans and Englishmen joined heartily in the observance on the 30th of November. Services were held in Fort-street Church and St. Andrew's Cathedral, the Rev. J. A. Cruzan preaching in the former and the Rev. Mr. Mackintosh in the latter place. Audiences good in both places. Full reports of the same have appeared in both our daily and weekly papers.

☞ We would acknowledge from the Rev. E. Bond, Kohala, two boxes of books ond magazines, for gratuitous distribution, under the direction of the Y. M. C. A.

HOME POETS.

In our island papers we have met with certain poetic effusions which will be found on another page of this issue of the FRIEND, It is refreshing to know that we have in our island community, not a few really good versifiers. Some might value a ton of sugar far above a verse of poetry, but every thing in its proper place; hence we would encourage the writers of verses to contribute for island papers, "rhyme and reason" may go together.

OAHU COLLEGE.

Taking a New Departure.

The Trustees have long been prospecting for a suitable site upon which to erect a preparatory school building in the city, which would accommodate valley as well as town. They have finally secured the Armstrong premises, with the design of commencing a department preparatory to the college. Their desire is to raise the grade of the college, and for this purpose to be more strict in regard to the terms of admission. Other objects they also have in view to meet the wants of the increasing foreign population of the islands. In former years our educational standard has been higher and better than that of schools in many parts of the world. If our young people go abroad we are determined, the reason shall not be, that they cannot obtain a good and finished education at the islands.

The Trustees at their last meeting voted to erect a central building, and remove the present adobe structure between the two stone edifices. The space is good 100 feet. This building will be two-storeys with verandas and cupalo. Plans and specifications have been long under consideration. The cost will be rising of $22,900.

It is also the design of the Trustees to erect a labratory, to cost from $6,000 to $8,000. A telescope has been ordered from Europe to cost not less than $500. These improvements are now contemplated, and others will follow, according as the friends of the institution place funds at the disposal of the Trustees.

The present financial condition of the college is as follows:

Endowment invested in U. S.	$29,000
Endowment invested in Hawaii	21,642
Building fund	14,382
The amount realized from sale of pasture land	21,400

It is decided to transfer $10,000 of the latter sum, to the purchase of the Armstrong premises. In order to to carry forward the improvements now contemplated, at least $10,000 is required. We confidently trust the friends of education and the college will come forward and contribute even a larger amount than this, to place the institution on a good foundation, and with the prospect of increasing influence.

Language fails to express our ideas of the importance of enlarging and improving the facilities for a good and thorough English and classical education on these islands. If there were good reasons for a good college or first-class academy thirty years ago, that reasons are stronger to-day. A father of sons and daughters in one of the other islands thus writes us: "I am glad to learn from your letter that the prospects of Punahou are brightening. Had I the means, nothing that I could do with money would give me more pleasure, than to bestow it on Oahu College, for the future benefit of the rising generation on these islands. I trust that some more fortunate man will become her benefactor." What a grand opportunity for some rich bachelor or others to assist in the higher education of the rising generation! More hereafter.

EDITOR'S TABLE.

THE INDIANS OF THE HOUSATONIC AND NANGATUCK VALLEYS. BY SAMUEL ORCUTT. *Hartford. Ct., 1882.*

On first opening this volume of 200 pages, we were puzzled to imagine what the historian could find of special interest among the records of the extinct Indian Tribes of the Western part of Connecticut. Before laying down the volume our mind was at rest, and we became intensely interested in the volume. The history of the intercourse of Europeans with the North American Indians, from the discovery of America to the present time is full of melancholy interest. However unsuccessful our ancestors may have been in the work of evangelization and civilization, yet they certainly made the attempt and they are still making it. At the late meeting of the American Board in Portland, Secretary Means, made a most exhaustive report, upon what is now being done by Missionary Societies and the U. S. Government, in behalf of the Indian Tribes of North America. That report merits a special perusal by any one interested in the present and future of the Indians.

But to return to Indians of Connecticut, who were alive one hundred and fifty years ago. This volume gives much information upon the effort, specially of the Moravian Missionaries, to Christianize these tribes. The name of the Moravian Missionary Rauch, stands forth with marked prominence. A monument to his memory and that of some of his noble associates, has been erected in Sharon, Ct.

Mrs. Hemans, found in reading the narrative of Moravian Missionary labors, something so truly touching, that she has immortalized them in her poems. If our limits allowed, we would gladly transfer some passages of her writings to our columns.

Perhaps we have read this volume with additional interest from the fact, that many years ago, we spent a year teaching an academy in Salisbury, Ct., and have since visited the region so minutely and accurately described in this volume. The author, Mr. Orcutt and others, including Rev. Dr. Anderson, of Waterbury, Ct., are doing much to exhume the long buried records of the Indian tribes of the Housatonic and Nangatuck Valleys.

"Poganuc" was the indian name of Litchfield, Ct., which lies in the very heart of this romantic region, and Mrs. Stowe has employed her pen in describing "Poganuc People" the immediate successors of the Indians. It is the region where H. W. Beecher was born, and to which he so frequently refers in his sermons and addresses.

HAWAIIAN HOTEL.

"THIS IS THE PERFECTION OF AN HOTEL." *Miss Bird's Six Months in Sandwich Islands. 1875.*

Thus wrote Miss Bird, in a letter to her sister. dated at the Hawaiian Hotel, in 1875. If this was true then, much more so in 1882, under the general management of Dr. McGrew, the proprietor. He has spent many thousands in fitting up the Hotel and beautifying the grounds. Both have been enlarged, so that 200 guests can now be accommodated in first-class style. Families will find most agreeable and pleasant accommodation in the cottages. Baths and other accommodations are convenient. The old stables have been removed, so that entrances are open, from the four adjoining streets.

There is only one more "annex," which we should be glad to see, attached to the Hotel and that is, a good library and reading room. Strangers and visitors are desirous of information, relating to the Islands. Now a few dollars expended in a full assortment of books relating to the Islands of the Pacific, including our own group, would be highly prized by visitors. One hundred dollars expended in furnishing copies of Jarves' History, Miss Bird's Six Months, Ellis' Polynesian Researches, Dr Anderson's Visit, Hawaiian Directory, and a few other books, together with some good maps, of our Islands and the Pacific would add vastly to the pleasure and comfort of this really first-class Hotel.

☞ Since writing the above, we have had "The Tourists' Guide," for the Hawaiian Islands, published by J. Williams & Co., Photographers in Fort Street, placed on our table, and from it we copy the following paragraph relating to the Hotel :—

The present proprietor of the hotel, Dr. J. S. McGrew, who has a lease of the premises for a period of fifteen years, has recently made great improvements. He has renovated and refurnished the building, added many late appliances, and has purchased all of the surrounding property in the same block and, at great expense, erected a number of neat cottages for families or others preferring them to rooms in the hotel. An artesian well on the premises furnishes an abundant supply of pure water. The grounds are tastefully laid out and system and order everywhere prevail. The Royal Hawaiian Band—an excellent one—of twenty-two pieces, led by Professor Berger, often entertains the guests at the hotel—and the many others who occupy the verandah on such occasions—in the evenings, from a large pavilion erected at the side of the main entrance to the grounds. Four carriage drives lead from the hotel to each of the streets before mentioned, and hacks may be had at any time. Communication can also be had with every part of the city as well as distant parts of Oahu by connections with the telephone system which communicates with all public buildings, leading stores and other places of importance, as well as the residences of many citizens.

☞ We have received and read with interest the XXII Report of the San Francisco Port Society. We rejoice in learning, that labors in behalf of Seamen are so energetically put forth. For more than thirty years, the Rev. J. Rowell has there labored as Chaplain, with gratifying success. We often meet seamen who testify to the spiritual benefit derived from coming under his influence. The Seamen's cause in S. F. as elsewhere has its hindrances and obstacles, but the thoughtful observer cannot but see, that it is an enterprise upon which rests the blessing of God.

THE WORK AND THE WORLD. We have received a number of this Monthly for July. It is a quarto in form, and contains 30 pages of neatly printed matter, at $1,00 for six months, and published at "Grand Opera House Building," New York. This number contains, much interesting matter relating tn Japan, with illustrations. Miss Bird's book on Japan, essentially aids the editor.

AMERICAN THANKSGIVING.

LEGATION OF THE UNITED STATES,
HONOLULU, November 24, 1882.

The President of the United States of America, by formal proclamation, having designated Thursday, the 30th instant, as a day of national thanksgiving and prayer, with the recommendation that it be observed by the people of the republic in returning thanks to Him, in whose mercy abides the well-being of nations and of men, for the continuance in especial measure of that protection through the grace of which they have grown strong as a people and mighty among the nations of the earth,

Wherefore do I invite all American citizens sojourning in these Islands to make due observance of Thursday, the 30th instant, as a day of thanksgiving and prayer, in harmony with the people of the United States of America; and to this end appropriate services will be offered at Fort-street Church, in the city of Honolulu, by the Rev. J. A. Cruzan, at 11 o'clock of that day, and the doors will be open to all.

ROLLIN M. DAGGETT,
Minister Resident, U. S. A.

DWIGHT LYMAN MOODY,

the lay Evangelist, was born in the town of Northfield, Mass., on the 5th of February, 1837. He came of the old Puritan stock, his father's and mother's families being numbered among the earliest settlers of that state. His father, Edwin, owned a comfortable farm-house just without the town, and a few acres of stony land, the whole encumbered by a mortgage. When the building trade was brisk, he worked as a stone mason, and his leisure hours he spent in cultivating his little farm. But his spirit was crushed by reverses in business, and he died suddenly after an illness of a few hours. Dwight was then only four year old, but the shock of that death made an impression on him which he declares he has not forgotten. This blow was followed by the birth of a twin boy and girl a few weeks later. Thus Mrs. Moody was burdened with the care of seven sons, and two daughters, of whom the eldest boy was only aged fifteen. Yet this widowed mother refused to part with any of her little brood. She bravely set about caring for them all, and contrived to have the little hands earn something for their support, by tilling the garden and doing odd jobs for the neighbors. She taught them every day a little Bible lesson, and also accompanied them to the Unitarian church and Sunday-school.

Another sorrow came on the bereaved family, through the oldest boy becoming a runaway. We give Moody's description of this incident, as he told it in England, and because of the insight it gives into his home life.

"I can give you a little experience of my own family. Before I was four years old the first thing I remember was the death of my father. He had been unfortunate in business, and failed. Soon after his death the creditors came in and took everything. My mother was left with a large family of children. One calamity after another swept over the entire household. Twins were added to the family, and my mother was taken sick. The eldest boy was fifteen years of age, and to him my mother looked as a stay in her calamity, but all at once that boy became a wanderer. He had been reading some of the trashy novels, and the belief had seized him that he had only to go away to make a fortune. Away he went. I can remember how eagerly she used to look for tidings of that boy; how she used to send us to the post-office to see if there was a letter from him, and recollect how we used to come back with the sad news, "No letter." I remember how in the evenings we used to sit beside her in that New England home, and we would talk about our father; but the moment the name of that boy was mentioned she would hush us into silence. Some nights when the wind was very high, and the house, which was upon a hill, would tremble at every gust, the voice of my mother was raised in prayer for that wanderer who had treated her so unkindly. I used to think she loved him more than all of us put together, and I believe she did. On a Thanksgiving day—you know that is a family day in New England—she used to set a chair for him, thinking he would return home. Her family grew up and her boys left home. When I got so that I could write, I sent letters all over the country, but could find no trace of him. One day while in Boston, the news reached me that he had returned. While in that city, I remember how I used to look for him in every store—he had a mark on his face—but I never got any trace. One day while my mother was sitting at the door, a stranger was seen coming toward the house, and when he came to the door he stopped. My mother didn't know her boy. He stood there with folded arms and great beard flowing down his breast, his tears trickling down his face. When my mother saw those tears she cried, "Oh, it's my lost son," and entreated him to come in. But he stood still. "No, mother," he said, "I will not come in until I hear first that you have forgiven me." Do you believe she was not willing to forgive him? Do you think she was likely to keep him long standing there. She rushed to the threshold, threw her arms around him, aud breathed forgiveness." —*L. S. Remtap's Life.*

MEETING OF THE A. B. C. F. M.

The annual meeting of the American Board took place, this year at Portland, Maine. We find the following letter of His Excellency E. H. Allen, Hawaiian Minister, at Washington:—

HAWAIIAN LEGATION,
WASHINGTON, Sept. 26, 1882.

My Dear Sir:—I have had the pleasure to receive your note of the 20th inst., inviting me to be present at the meeting of the American Board of Commissioners for Foreign Missions in Portland, on the third of October. I regret exceedingly that I shall be unable to be present on that occasion, for I have a very high appreciation of the great work which the board have accomplished. No one can fully appreciate it unless by a visit to that country, which has been blessed by its labors.

I went to the Sandwich Islands in 1850, and resided there till 1877, with occasional visits to the United States on special missions for the government. I was for twenty years Chief Justice and Chancellor of the kingdom, and had occasion to visit often the different islands of the group. I became intimately acquainted with the missionaries and the people in their charge. They were a self-denying and devoted class of men, and the ladies of the mission rendered great aid in the good work.

The mission was established at a fortunate period. The islands, from their geographical position, have always been a favorite calling place for vessels which visit the north Pacific. It required this moral power to instruct the natives and to resist the immoral influences which often prevails in those distant seas, where there is no government. Undoubtedly many good men engaged in commerce and other pursuits were there; but it required a distinct class, whose whole duty it was to educate the natives and to be an example and teacher to foreigners. They had great trials and great labor in the first year of their mission. They went to carry the Gospel to a people of whose language they had no knowledge, and whose ideas, habits, manners and customs were, in many respects, abhorrent to their Christian civilization.

You can imagine how slow this process must have been, and the almost special grace needed to prosecute the work. It was a great triumph to save the nation, and to have brought it within the family of nations which was so important to Christian civilizatiou, and to the commerce of the world, and more especially of the United States.

How encouraging to all men is the fact that the American Board has within itself a progressive power, so that the educated Hawaiian is now engaged in missionary labor in distant islands.

May the work go bravely on, till the Christian religion shall pervade the world and influence the nations for universal peace.

I have the honor to be, with great respect, your obedient servant,

(Signed) ELISHA H. ALLEN.

SILVER WEDDING AT HILO.

EDITOR PRESS:—Mr. and Mrs. Julius Reinhardt celebrated their silver wedding at their Hilo residence Oct. 28th. Early in the evening of the 25th ult. large Chinese bombs were fired; the parties invited assembled on time and at were least 150 present. The presents which numbered seventy were very beautiful, of neat designs, and of great variety, but not too much of any one article, which is often the case. There was a beautiful silver tea set presented by the children. They have been blessed with eleven children nine of whom are now living, with ages ranging from one to twenty-three years. Mr. Reinhardt's age is 54 and that of his wife 39 years. Rev. E. P. Baker, Pastor of the Foreign Church, Hilo, made a very pleasing address to the happy couple. He closed his remarks by saying that he hoped they would live to enjoy there *golden* wedding. There was a splended variety of refreshments. All who attended seemed to enjoy themselves; dancing was kept up to a late hour. The following were a few of the guests: Rev. E. P. Baker and wife, Mr. L. Severance and daughter, Mrs. Dr. C. H. Wetmore, Dr. Fanny Wetmore, Mr. H. Deacon, Mr. C. E. Richardson and wife, W. L. Ruse and wife, Mr. H. A. Bridges, Mrs. W. H. Reed, Miss Clara Shipman, Mr. and Mrs. D. H. Hitchcock, Miss. Alme Hitchcock, Mrs. A. B. Leebenstein, Mrs. Latimer Coan, Mrs. Jonathan Austin and daughters, Mr. Burt Austin, Le Loy and wife, Aiona Akamo, Mrs. C. Arnold, Miss Maria Conway, Mr. Sanders and wife, L. Jesus, wife and daughter, Mr. H. L. Chase, Mr. Henry Porter and Mr. Daniel Porter, Mr. Wilhelm and sister, Mr. George Goetzee and wife.

J. A. M.

Hilo, Nov. 2nd, 1882.

—*Saturday Press, Nov. 18, 1882.*

CHRISTIAN BENEVOLENCE.

If there be one point, upon which professing christians are called upon to rectify and adjust their ideas to bible doctrine, it is that of giving in charity or benevolence. Some professing to have made a consecration of *their all* to the Divine Master, give just as little as possible, while they do not stint themselves in the way of self-indulgence and luxurious living. "Cigars and wine" foot up with many professing christians, a far larger amount than they give for support of the gospel, at home or abroad. Others, possessed of an abundance of this world's goods, when approached, reply, "we are called upon so often, we are giving all the time." They are annoyed that the opportunity is offered them of doing something in the way of charity or benevolence.

Now what we have to say upon this subject is addressed to professing christians, and not to those styled, worldly people, who not unfrequently engage in charitable works and benevolent enterprises, very much to the shame of those professing to follow in the footsteps of Him who went about doing good, but who had not where to lay His head, yet who inculcated the ideas "It is more blessed to give than to receive," "Give, and it shall be given unto you good measure," "The poor ye have with you always, and whenever ye will ye may do them good, but Me ye have not arways."

We hold that benevolence is a part of christian duty, as much as prayer, reading the bible, attendance upon church, or any other duty based upon christian principles. Professing christians are under obligations to give as God has prospered them, and for them to "insult" solicitors who are called upon to engage in the unpleasant business of raising funds in behalf of some good and charitable object, is most unchristian. Giving in charity or to promote benevolent objects ought to be viewed as "a means of grace." Giving, in a proper manner, calls into exercise the noblest feelings of our nature. Christians ought to esteem it a privilege to give for good objects, and thank their brethren, who go to them and afford them an opportunity to give. There is sober truth in the homely old verse:

"That man may *last*, but never *lives*,
Who much *receives*, but nothing *gives*,
Whom none can *love*, whom none can *thank*,
Creation's *blot*, Creation's *blank*."

OUR CHINESE SUPPLEMENT.

With this No. of THE FRIEND, we send out No. 4 of our Chinese Supplements. These publications contain 32 pages of matter, exclusively devoted to the Chinese, their history, literature, evangelization and salvation. We believe it is the duty of the christian church to awake to the evangelization of this people, at home and abroad. The present contact of christianity with the Chinese, has many points of resemblance with the early preaching of the gospel to the millions within the bounds of the Roman Empire, 1,800 years ago. If any one doubts this statement, let him read that profoundly interesting work of Dr. Gerhard Uhlhorn of Hanover in Germany, upon, "The Conflict of Christianity with Heathenism." The book is published by Scribner's Sons of New York, having been translated by Professor E. C. Smyth of Andover Seminary, and C. J. H. Roper. This is a remarkable work and worthy of the reading of any scholar or minister, who is intrusted with the mission work among a heathen people, like the old Romans or the Chinese.

We are heartily disgusted with the flippant and scoffing manner in which many refer to the evangelization of the Chinese. It is a matter of transcendant moment, and will be so viewed in after years and ages. It is a serious matter to open the gates of China, and then for hundreds of thousands of that people to come forth and visit Europe, America, Australia and other lands. God's hand may be discerned in this wonderful movement. It has a most important bearing upon the future of, not only that empire, but the whole civilized and christian world. Let politicians speculate and legislate as they may, but let not christians trifle and scoff. Christ died for that race as well as for the Teutonic or Jewish.

OLD NEWS.

Our U. S. Minister Resident, Mr. Daggett, incidently remarked in our hearing a few days since, that he could trace his genealogy to Capt. Peregrine White, the first-born sun of the pilgrims. In glancing over "Young's Chronicle of the Pilgrims," page 148, we find the following:

"In the Boston *News Letter* of July 31, 1704, the fifteenth number of the first newspaper printed in New England, is the following article of intelligence. "Marshfield, July 22, Capt. Peregrine White of this town, aged 83 years and eight months, died here the 20th inst. He was vigorous and of a comely aspect to the last; was the son of William White and Susanna his wife, born on board the *Mayflower*, Capt. Jones, commander, in Cape Cod Harbor, November, 1620, the first Englishman born in New England."

Any one of such strictly Pilgrim ancestry, ought surely to be inspired to write a Thanksgiving Hymn, if endowed with the "divine afflatus." "Elwood the Quaker" suggested to Milton that he should write "Paradise Regained," so after reading "Waikiki," we ventured to suggest to our Minister Resident that he should write a "Thanksgiving Hymn" to the tune of the missionary hymn "From Greenland's Icy Mountains," hence the following:

I.

O Thou who rent the waters and set thy children free!
O Thou who calmed the tempest that swept o'er Galilee!
O Thou who blessed our fathers on bleak New England's shore!
To Thee be our thanksgiving, now and forever more.

II

From sea to sea Thy praises, by freedom's millions sung,
Ring through the land Thou gavest, and now with heart and tongue
We catch the swelling anthem, and on the western breeze
Is borne our voices with it beyond the Asian seas.

III.

Beside the palm, O see us! Beneath the *ulu* hear,
And set a sign within us to tell us Thou art near,
For at Thy feet, O Father! we lay our hopes and fears;
As Thou wert with our fathers, be with us through the years!

DEPARTURE OF MR. AND MRS. ARUNDEL.

"John T. Arundel, Esq., F. R. G. S., accompanied by Mrs. Arundel, left London on October 23rd, to join their steamship the *Explorer* at Suez, on their way for a two years cruise to the great Pacific. Best wishes and prayers like angels will go after them from many hearts."

We clip the above from the London November *Chart and Compass*. We shall hope in due time to welcome our old friend, cruising in his own vessel. Years ago, we remember to have heard him remark, that it was a cherished plan of his, to cruise among the islands of the Pacific and visit all the Mission stations. From his known sympathy for all laboring in missionary and evangelistic work, we can confidently assert, that no more welcome visitor could possibly visit among those laboring in the great mission-field of Oceanica.

MARINE JOURNAL.

PORT OF HONOLULU, H. I.

ARRIVED.

City of New York, stm., Cobb, from S F.....Oct. 29
Eureka, Am. bktn., Penhallow, from San Fran. " 30
Revere, bk., McIntyre, from Port Plakely ..... " 31
Kalakaua, bk., Miller, from San Francisco..... " 31
Madras, Brit s. s., Bradley, from Hongkong...Nov. 1
Beuna Vista, bk., Calhoun, from Port Gamble. " 1
Ella, bktn., Brown, from San Francisco..... " 2
W. G. Irwin, bgtne, Turner, fm San Fran..... " 9
Remijio, Nic. bk., Hawes, from Newcastle.... " 13
H. W. Aimy, Am. bk., Freeman from S. F.... " 17
Suez, Brit. s. s., Dodd, from San Francisco.... " 17
Joseph Russ, Am. tern, Henrix, from Eureka.. " 18
City of Sydney, P. M. S., Dearborn, f'm Sydney " 20
Reindeer, Am. wh. bk. Baker, f'm arctic, via S F " 22
Lizzie Marshall, Am. bk. Bergman, f'm P. T... " 22
Livingstone, Ger. bk., Steffens, from Hongkong " 23
Zealandia, P. M. S. S. Webber, fm San Fran... " 27

DEPARTED.

City of New York, stm., Cobb, for Sydney.....Oct. 30
Caibarian, bark, Hubbard, for San Franeisco... " 31
Consuelo, Am. bgtne., Howard, for S F.....Nov. 5
Madras, stm., Bradley, for Hongkong..... " 7
Iolani, Haw. bk. Garrels, for Manila..... " 8
Kitsap, bktn., Robinson, for Port Townsend... " 8
Eureka, bktne, Penhallow, for Eureka..... " 8
Imacos, Nor. bk., Neilson for Valparaiso.... " 9
Remijio, Nic. bk., Hawes, for San Francisco.. " 13
J. A. Falkinburg, Am bktne., Forbes for S F.. " 15
Revere, bk., McIntyre, for Port Townsend..... " 15
Buena Vista, Am. bk. Calhoun, for Pt. Twn'd. " 17
City of Sydney, P.M.S., Dearborn, for Sydney.. " 20
Kalakaua, bk., Miller, for San Francisco..... " 21
Suez, O. S. S., Dodd, for San Francisco..... " 22
Ella, Am bktn., Brown, for San Francisco..... " 25
Zealandia, P. M. S. S., Webber for Sydney..... " 28
Joseph Russ, Am., tern, Henrix, for Humboldt " 28
Alaska, U. S. S., Belknap, for San Francisc... " 28
Wm. G. Irwin, Am. bgtne., Turner, for S F... " 30

Memoranda.

Capt. Curtis, of the ship Hope, returned from San Francisco on the Zealandia. We learn that the vessel and cargo will be sold here.

The Pacific Mail Steam Ship City of New York, 1964 tons burden, Wm. B. Cobb, commander, sailed from San Francisco, Oct. 22nd at 3:40 P.M. with 123 cabin and 62 steerage passengers, of which 49 cabin and 38 steerage are for Honolulu. The City of New York brings also 64 tons freight and $1,100 treasure for this port. Arrived Oct. 29th at 3:50 P. M., 7 days 3 hours and 10 minutes from San Francisco. For the first three days pleasant weather and light baffling winds, remainder of passage strong southerly winds.

Am. S. S. City of Sydney, Dearborn, sailed from Sydney on November 2nd; discharged pilot at 3:45 P. M. and took Auckland pilot November 7th, at 1 A. M., discharged Auckland pilot on November 7th, at 4:13 P. M. and took Honolulu pilot on Nrvember 20th at 5:07 A. M, Two cabin and two steerage passengers for Honolulu, also 7 tons of freight. 37 cabin and 17 steerage passengers for San Francisco, and 249 tons of freight. Strong head winds the entire passage from Auckland.

Report of brigantine W. G. Irwin, Turner, sailed from San Francisco Oct. 26th; wind light N. W. and continued from N. and N. W. for four days, during which time we made 1,000 miles. Light westerly, northerly and baffling winds for 48 hours, then light easterly and southeriy wind to port.

San Francisco:
Arrived October 29, P. M. S. S. Zealandia, Webber, hence Oct. 22.
Arrived Oct. 29, Am. bktne M. E. Smith, Johnson, hence ——
Eureka:
Arrived Nov. 8, Am. bktne Emma Augusta, from Kahului.

The following is the list of whaling arrivals at the port of San Francisco up to November 9th, and their catch:

Arrived.	Name.	Oil.	Bone.	Ivory.	Sks.
Sep. 6th	Thomas Pope	77..	385	...	...
Oct. 28th	R. B. Handy	117..	1900	5000	500
Oct. 31st	John Howland	1800..	17000	...	...
Oct. 31st	Reindeer	350..	4000	...	...
Nov. 3rd	Hunter	1400..	20000	...	...
Nov. 3rd	Mary & Susan	1000..	10000	...	200
Nov. 4th	Belvidere	750..	9000	...	600
Nov. 4th	Young Phœnix	200..	...	...	...
Nov. 4th	Mabel	700..	6000	500	...
Nov. 4th	Arnolda	800..	3000	750	...
Nov. 4th	Northern Light	800..	11000	150	...
Nov. 5th	Bowhead	1750..	2800	1000	...
Nov. 6th	Francis Palmer	350..	5000	100	75
Nov. 7th	Fleetwing	1300..	14000	...	...
Nov. 7th	Abram Barker	850..	9000	...	...
Nov. 7th	Rainbow	1000..	15000	2200	45
Nov. 7th	Sea Breeze	1200..	15000	...	...
Nov. 8th	Gazelle	190..	3000	...	...
Nov. 8th	Louisa	400..	5000	800	...
Nov. 8th	Bounding Billow	600..	7000	600	...
Nov. 8th	Dawn	900..	14000	600	...
Nov. 8th	Hidalgo	700..	900	...	...

In addition to he abovo, the Atlantic, Helen Mar, J. A. Howland, Josephine and Standard have not reported themselves as yet, and the Ohio is lying off and on waiting orders. The Reindeer, given above, landed her bone and left for Panama.

Passengers.

From San Francisco, per Eureka, Oct 30—Mrs J F Judge and child, G B Kelly, T Chamberlain.

From Fannings' Island, per Jennie Walker, Oct 30—W A Gray, wife, and 5 children, G Bicknell and wife, J Bicknell, S C Marchant.

From San Francisco, per Ella, Nov 2—P J Littlefield, Geo Wilhoit, Mr and Mrs Kohn, Mrs J B Brown, J H Goldsmith. Mrs A C Peck, Robt Cirmins, Alfred Ward, Andrew Ohlsen, wife and daughter, Miss C Jolson, J Foster, Geo Williams, V Luka, and 3 Chinese.

From San Francisco, per W G Irwin, Nov 9—W H Trogden and wife, E W Fobes, Mrs R C Spaulding and child, Miss Ramsey, D C Noggle, wife and child, J W Hahn, M Gerstley, G C Eagin, L N Collins, And. Hanson, and 90 chinese.

From San Francisco, per H W Almy, Nov 17—A T Rafferty, W Madden, Geo Hook, Wm J McCaher.

From San Francisco, per Suez, Nov. 17—J D Spreckels, C S Cox, D A Davis, J Kidwell, W C Smith, Mrs Dr Fitch, W E Scott, J Annereheim. 2 Misses Shaw, S Magnin and son, Mrs T C Smith, Miss L Horn, Mrs C Rowland, E R Rowland, H J Levey, Mrs Bailey and daughter, Miss Nelson, D W Clark, W E Smith, A Huff, W A Hampton, J W Jeffries, F K Meyers, C Kessler, Mrs N O Murphy, Mrs J A Kennedy, H Vernon, wife and child, Fred Ruprecht, L Buchmann, J Moore, Jas Beatty and wife, T Douglass, D Munroe, A George, F Robase, J C Rice, J C Patrick, Chas Ware, Mr Low, Mr Manchester, Mr Koster, J Williams, W Akana and wife, A Merchardo, wife 6 children, D Merchardo, A Siloa, P Millikin, T Ryan, B L Lee, Mr Jack, A Morgan, A Lyans, 5 natives and 27 Chinese.

From San Francisco per Zelandia, Nov 27th.—Mrs and Miss forbes, T W Hobron, T H Hobron and wife, Miss Gray, H W Schmidt and wife, Mrs A W Pierce, E Van Dorn, H Cornwell, wife, daughter and nurse, Dr G Oliver, M V Holmes, J W Pfluger, wife, two children and one servant, W Turner and wife, F Anson, J Neary and wife, Miss Bird, J Leal and wife, R Sutton, D Kanaka, J Schneider, H A Parmlee, wife and child, H Davis, P J Phillips, Mrs H S Ashley, A Haneberg, Miss Haneberg, Sidney F Patton, N A Johnston, Mr Zeigler, C Bill and wife, P Peterson, A Dickson, R Herman and wife, M Joseph, R W Grannis, H Levy, S Ackerman, Antone Franc, Miss Mainrow, Miss Stempel, W S Sacks, J Grady, G M Knight, T S Tisdale, Mrs King, J B Atherton, H Curtis, R Beach, W Horton, D McCarthy, Thomas Bentley, E Redden, J Swanton, J P Ranc, J Hollis and fifteen Chinamen.

For San Francisco, per Consuelo, Nov 4—W Dunford, J Levey, Mrs Hill and son, Mrs Romaine.

For Manila, per Iolani, Nov 6—Mr Brownstain, Mr Grunstain, R S Occeana.

For Victoria, per Madras, Nov 6—150 passengers in transit.

For San Francisco, per Suez, Nov 22—A Insel, H Insel, W A Coulter, Sam Haven, E S Cox, G C Egan, Capt Good, A W Forbes, Chin Tin Tick, Ping Took, D N maggle, wife and child, Mrs West, Capt Goodman, E Stanley and wife, J D Spreckles.

MARRIED.

DUDOIT–DUNCAN—In Honolulu, Nov. 2nd, by Rev. A. Mackintosh, T. A. Dudoit and Emma A Duncan, of San Francisco.

LEWIS–GULLIXSON—In this city. Nov 6, Mr. H F Lewis and Miss A. Gullixson.

HASTIE–LAURIE—In this city, Nov 7th, by Rev. S C Damon, William Hastie, of Ookala, Hawaii, and Mary Jane Laurie, of Aberdeen, Scotland.
San Francisco and Edinburgh papers, please copy.

ROONEY–MCSHANE—Near Makawao, Maui, Nov 14, at the residence of the brides' mother, by the Rev. T. B. Rouse, P M Rooney of Spreckelsville to Caroline McShane.

BURGET–KELK—In this city, Nov. 16, 1882, by J. A. Cruzan, Ira A. Burget and Grace M. Kelk, both of Honolulu.

MEYER–BANNISTER—In Honolulu, November 25, 1882, at the residence of Mr. W. Auld, Kapalama, by the Rev. H. H. Parker, Mr. Wm. C. Meyer of Kalac, Molokai, to Miss Elizabeth Kailikulani Bannister of Honolulu.

At the residence of Hon. Wm. H. Rice, Lihue, Kauai, by Rev, H. Bingham, on the 26th of November, Ten Teko to Nei Mamaua; Te Babawe to Nei Ribaua; and Te Kiribaua to Nei Tikoro—all from the Gilbert Islands.

BUYCH–KAHLMAN—Married in Honolulu, Nov. 27, by the Rev. S. C. Damon, Mr. Christian Buych and Miss Sophie Kahlman, both natives of Germany.

DIED.

TAYLOR–In San Francisco, Oct 30th, Ralph W., son of Byron and Annette Taylor, aged 1, years and 11 months. For the past three years a resident of Wailuku,

TUCKER—At his residence, Waikiki, Nov 8, of paralysis of the heart, J G Tucker.

LUCAS—In this city, Nov 10th, John Luces, a native of Ireland, aged 59 years.

BOYS—Died in Honolulu, Nov. 23, Samuel Boys, aged about 70. He had resided on the islands since 1853. The deceased was a native of Philadelphia, Penn. [Papers of that city please copy.]

BISHOP–Died in Honolulu, Monday morning, December 4th, Mr. George Bradley Bishop, cousin of Hon. C. R. Bishop. The deceased arrived on the Islands about four years ago, during his residence has been a clerk in the bank, where his courteous and gentlemanly deportment has won universal esteem and respect, while his gentle Christian character indicated his true Christian manhood.

DONATION.—We would acknowledge £10 from Alexander Balfour, of Liverpool, for the printing and circulation of the FRIEND. As in former times, during the past year, we have supplied all merchant ships and vessels of war with copies of the FRIEND. Many passengers passing to and from Australia have also been supplied. Much reading matter has also gone out from our office to the foreigners on the various plantations; hence donations of books and magazines are always acceptable, if sent to Mr. Dunscombe at our office.

KESHUP CHUNDER SEN. This distinguished convert from Hindoism, to Theism, has created a great impression in India. Mr. Cook, thus refers to him:—

"My first lecture in Calcutta was on 'The Insufficiencies of mere Theism.' I did not spare the system of thought of Mr. Sen; but I confess I admire the man. If Theism is put forward as complete in itself, and as a rival to Christianity, it must of course be criticised; but I think that Mr. Sen himself, as distinct from his scheme of theology, is to be treated with tenderness, and deserves the prayers of the Christian Church. He calls himself a *Uni-Trinitarian*, but I find myself compelled to classify him at present as a *Quaker-Unitarian* in a Hindoo dress. He has a doctrine of the Inner Light that remains one of the best of the Quaker mystics; but his views of the person of our Lord are certainly not more nearly orthodox than Channing's. I was surprised to hear that he had never read Liddon's Bampton Lectures on the divinity of our Lord, and I gave him a copy of the volume. He depends for his knowledge of religious truth on religious exercises continued through three, four, and sometimes five hours a day. I thoroughly believe him to be an honest and devout man. My feeling is, not that he should pray less, but that he should study more.

INFORMATION WANTED.

Respecting, MRS. JEANETTE BALDOWSKY, whose maiden name was Liscinefoky, a Polish immigrant who came from Poland to United States many years ago. Her brother now a Resident of Honolulu, is very anxious to learn something respecting this member of his father's family. Please communicate with the editor.

Respecting, WILLIAM WADWORTH and his wife Lucy Hammond. He is reported to have died on the Islands, somewhere about 1820-1825. Any information will gladly be received by U. S. Consul or Charles Shulingbargar, 21 Lake St., Chicago, Ill.

Respecting, JEREMIAH HENNESSY, reported as wrecked on the Sandwich Islands, about 25 years ago, any information will be gladly received by Michael Hennesy, Galveston, Texas, or by the U. S. Consul Honolulu.

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WAIKIKI.

BY HIS EX. ROLLIN M. DAGGETT,

U. S. Minister Resident at Honolulu.

The cocoa, with its crest of spears,
Stands sentry 'round the crescent shore,
And algeroba, (1) bent with years,
Keeps watch beside the lanai(2) door.
The cool winds fan the mango's cheek,
The mynah (3) flits from tree to tree.
And zephyrs to the roses speak
Their sweetest words at Waikiki.

Like truant children of the deep
Escaped behind a coral wall,
The lisping wavelets laugh and leap,
Nor heed old ocean's stern recall.
All day they frolic with the sands,
Kiss pink-lipped shells in wanton glee,
Make winrows with their patting hands,
And, singing, sleep at Waikiki.

The closing curtain of the night
Is shading down the gold to grey,
And on the reef the flaring light
Of brown-armed fisher, (4) far away,
Dyes red the waves that thunder by
The sturdy bulwarks of the sea,
And breaking into ripplets, die
Upon the breast of Waikiki.

Now come wild echoes through the air,
And shadow of a rugged face,
With iron limbs and shoulders bare—
The chieftian of a dusky race (5)
Whose hostile front, with lifted lance,
And war-proas flecking all the sea,
Swept through the palms with bold advance
Along the shores of Waikiki.

And all unchecked in martial course
By menace or the spear of foe,
The misty columns move in force,
Their chieftian leading as they go,
Up, up Nuuanu's rocky bed
Till, looking down through clouds they see
The beetling front of Diamond Head
And silver sands of Waikiki.

On! on! the foe has reached the verge.
And o'er the Pali's awful side, (6)
With shout and stroke and battle-surge
Is poured a shrieking human tide.
Then all is still; the work is done
And thus the shadows come to me
When twilight clouds, kissed by the sun,
Have bronzed the shores of Waikiki.

And then, with tropic murmurs blent,
Come distant voices half divine;
While mingled with the ylangylang's scent (7)
Is breath of sage and mountain pine;
And from Diablo's vine-clad feet, (8)
From desert bleak and green Maumee,
Are wafted strains to me as sweet
As e'er we heard at Waikiki.

* * * * * * *

O! Waikiki! O scene of peace! (9)
O home of beauty and of dreams!
No heaven in the isles of Greece
Can chord the harp to sweeter themes;
For houris haunt the broad lanais,
While scented zephyrs cool the lea,
And, looking down from sunset skies,
The Angels smile on Waikiki.

1. *Algeroba:* A species of locust, originally from Africa. The *Elgarob* of the Arabs. A species of the same called the *Mesquit* in California.

2. *Lanai:* A Hawaiian word for veranda; now applied to the spacious veranda parlors at Waikiki.

3. *Mynah:* An Asiatic bird introduced into the Hawaiian Islands about 12 years ago, and now thoroughly domesticated.

4. The Hawaiians fish by night by the light of torches whenever the werther is favorable.

5. Kamehameha 1st, who, landing at Walkiki with his warriors, engaged the army of the chief then reigning over the Island of Oahu, and drove him and his forces up the valley of Nuuanu, and finally over the precipice or Pali, (6) mentioned in the 6th stanza, and so made himself master of the Island.

7. *Ylangylang:* A Persian perfume resembling the delightful scent of fragrant blossoms growing at Waikiki.

8. Mount Diablo, California.

9. Waikiki. Honolulu's favorite summer retreat and sea-side resort.

TRIALS OF THE PRESENT TIME.

WRITTEN FOR THE PACIFIC COMMERCIAL ADVERTISER.

Time to me this truth has taught,
'Tis a truth that's worth revealing—
More offend from want of thought,
Than from want of feeling.

If advice we would convey,
There's a time we should convey it;
If we have a word to say,
There's a time in which to say it.

So in many a loving heart
Lies some canker grief concealed,
That if touched is more oppressed,
Left unto itself is healed.

Oft unknowingly the tongue
Wounds a chord so sorely aching,
That a word or accent wrong
Pains the heart almost to breaking.

Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a quiet voice of kindness.

Time to me this truth has taught,
'Tis a truth that's worth revealing—
More offend from want of thought
Than from want of feeling.

F. C.

Honolulu, November 3, 1882.

PEACE.

[WRITTEN FOR THE SATURDAY PRESS.]

There is an islet fair,
Set in a summer sea;
A gem of beauty rare
This island is to me.
No rude winds blow, nor tempest raves
Nor mighty blast can vex the waves.

Bright sunsets come and go
Within this calm retreat,
Where ferns and grasses low
Weave dainty carpet sweet;
And bird and bee in listless play
Here flit throughout the happy day.

Up from this isle of mine,
Whose every breath is balm,
Where tangled vines entwine,
There springs a lordly palm,
Its shaft, symmetrical and clear,
Tow'rs ever upward, year by year.

O, Palm of Sweet Content!
Fit emblem of a life
In simple pleasures spent,
Apart from toil and strife,
Where soft waves creep and shadows fall,
And God's great peace is over all!

Thy truth, thy faith, thy calm,
Safe set in tropic seas,
Be mine, O towering palm,
My virtues such as these!
Thy crown of ripened fruit be mine!
The bread that feeds—the bursting wine!

On granite crest the oak
Matures its ribs of steel;
From out the tempest's stroke
Come mast and sinewy keel;
And battling with the stormy sea,
God's fleet rides forth to victory.

But in this isle of rest,
Of summer's shade and glow,
Are satisfaction blest
The world can never know.
O, glorious souls of oak and pine,
The Palm of Sweet Content is mine!

M. C. K.

Hilo, October 20, 1882.

MILLS SEMINARY.

We clip the following from a late number of the *Pacific.* Dr. and Mrs. Mills, have accomplished a noble work, in the cause of female education, on the Pacific coast. Their seminary is a thoroughly Christian institution. We believe in such schools and colleges. Any school, seminary or college, which aims to give its pupils a good, sound and thorough education, but ignores the Christian element, in that education, we deem as a one-sided and defective affair. Such training, as the pupil receives in those schools which ignore God and the Bible, may impart a certain amount of scientific knowledge, but the pupils higher and nobler nature is dwarfed, belittled, starved; hence we hail with delight the building up Christian schools, academies and colleges.

Some twenty years ago, Dr. and Mrs. Mills were laboring at Oahu College, and the institution flourished under their management. Perhaps no class ever graduated from this institution, superior to the one, the year they retired. Having for so many years, observed their efforts at Oahu College, Benecia and now at their own Seminary, it is with special delight, we refer to their present prosperity.

"While on a recent tour through California, Mr. and Mrs. W. E. Dodge, of New York City, spent some time visititing Mills Semenary, in which they exhibited a deep interest. Mrs. Dodge has given a tangible expression to this interest by a donation of $2.000 for the purpose of founding a scholarshlp. This is the seventh scholarship endowed in this institution. The others are William Raymond scholarship, $5,000; the Orrin Sage scholarship, $2000; the James Williamson scholarship, $2,500; the William H. Bailey scholarship, $3,000; the M. S. Percy scholarship, $3,000. The parties were respectively of San Francisco, Ware (Mass.) New York City, Sandwich Islands and Oakland."

A MISSIONARY'S GOLDEN WEDDING.

The celebration of the fiftieth anniversary of the wedding of Rev. Elias Riggs, D. D., LL. D., and Mrs. Riggs at Constantinople, on the 18th of September, was a rare occasion on missionary ground. There was present their sons, Rev. Edward Riggs of the theological seminary at Marsovan, Asia Minor, Rev. James Riggs of Crawford, N. J., and Prof. Charles Riggs of the Central Turkey College, at Aintab; also the daughter, Mrs Trowbridge, with her husband the president of the Central Turkey College, and fourteen grandchildren. All day the house was thronged with callers, bringing their "polyglot congratulations." In the evening missionary friends, with Gen. Lew Wallace, the U. S. Minister, assembled in a social way, when Dr. Riggs gave an intensely interesting autobiographical sketch of his life and work, which was supplemented by addresses from others. Valuable presents were made to the veteran missionary, who, after his long service, is still laying out new work.—*Boston Congregationalist.*

PLACES OF WORSHIP.

FORT STREET CHURCH—Rev J. A. Cruzan, Pastor, corner of Fort and Beretania streets. Preaching on Sunday at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Hermann, assisted by Rev. Father Clement; Fort street near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

SEAMAN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

KAUMAKAPILI CHURCH———— Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10½ A. M. Sabbath School at 9½ A. M. Evening services at 7½ o'clock, alternating with Kawaiahao. Prayer meeting every Wednesday at 7½ P. M.

CHINESE CHURCH—On Fort street, above Beretania, Services in Chinese language every Sunday morning, at 11 A. M., and 7½ P. M. Sunday School at 9½ A. M. every Sabbath morning, and at 2½ P. M. Prayer meeting at 7½ P. M. every Wednesday evening. Singing School at 6½ P. M. every Friday evening.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Mr. Wallace, Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ A. M. Sunday School at the Clergy House at 01 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 11 A. M. Sabbath School at 10 A. M. Evening services at 7½ o'clock, alternating with Kaumakapili. District meetings in various chapels at 3:30 P. M. Prayer meeting every Wednesday at ½7 P. M.

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ED. DUNSCOMBE, Manager,
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Annual Income	8,000,000
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Young Men's Christian Association, Honolulu.

"Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."

This Page is Edited by a Committee of the Y. M. C. A.

We can report to our friends abroad that our new building is surely making progress, and it will not be many months before we will be holding our meetings in our own rooms. We have truly appreciated the kindness, which has given us the use of the rooms we have been occupying, but we can be forgiven for thinking about our "home," and anticipating all of the good times to come in it.

Our work is growing in its demands upon us. We have but to open our eyes to see it on every hand. If we had many more faithful workers, we could place them all to good advantage. At present we are unable to send the needed help asked for at Hamakua, Hawaii. We seem to have our hands and hearts full at home. But we long to be able to meet just such requests at these, and the time will surely come when we can.

At one of our recent Saturday evening "Gospel Temperance Meetings," some criticisms were expressed by a brother upon our methods of work. His trouble was in not seeing "what results we accomplish." In reply we would say, that good work is quietly, yet surely being done. We have forty-three members placed upon working committees, and these committees are doing more work than is seen at a glance. It is true that we are having only three religious meetings weekly. But outside of meetings good and faithful service is given and with success.

We learn that the "Memorial," referred to above, has been duly signed by the officers of the association, and handed in, addressed to His Majesty Kalakaua in Privy Council. The document was of course., written in both the Hawaiian and English language. We cannot say what good may be expeeted from it; but, as it was shown from His Majesty's own language, on his birthday, the day of the races, where a bystander heard him say, in speaking of the native's using liquor "They abuse their liberty," we may at least hope for good.

Our need of a General Secretary is shown every day. Not only in general supervision of the work in our midst, but of the work that comes to us from outside. Nearly every mail brings some request for our attention. A mother, through the the secretary of some foreign association, seeks after her boy. Some knowledge of his whereabouts is wanted. He was last heard from two years ago as on Hawaii. Can we not look up the matter? Again we are notified of the expected arrivals of vessels, which will certain ones abroad whom we must hunt up, and to whom we are to give especial attention. Requests of other kinds come in. But they cannot always get their due care and attention, because we have no General Secretary, who makes it his business to look after them. This is not meant to discourage our friends abroad from sending in their requests. As it is, the President and Recording Secretary and the other officers, do the best they can, though it is not what they could wish.

Y M. C. A. Ed. Friend:—I find in your last number a criticism of my opening service. Don't think that I am worried about it. Nothing would trouble me more than not to be criticised. The pulpit that tries to be abreast of the best thought, that dares to be bold and out-spoken, and think all around the compass of truth, must expect criticism. So when it is kind, and Christian in tone, (as was yours) I am always thankful for it, and try to profit by it. When it springs from old prejudices, or other and worse sources, I pass it by with a smile.

I am especially thankful to you for this criticism of the length of the opening service in Fort-St. Church, for it gives me an opportunity to say publicly, what I think needs to be said. So I write, not to attempt to meet criticism, but to counteract a prevalent error. In the item referred to you report a conversation upon the length of our opening service. One man says:

"At one of the recent meetings, as I timed it, the opening services occupied fifty-three minutes, while the sermon, and it was a good one too, was but twenty minutes long. It seems to me, that though the kernel is very precious, still we are too long in getting off the husks. Really I was quite exhausted, on the morning to which I refer, before the sermon commenced, and I was not so able to appreciate and enjoy it as I would like."

The gentleman's watch must have been about 15 or 20 minutes fast. I time every opening service, and they are generally about 35 minutes long. But taking the gentleman's own time, an able bodied member of the Y. M. C. A. ought not to be "quite exhausted" by sitting still 53 minutes, or even by the entire service, which he makes less than an hour-and-a-quarter in length.

But the point to which I wish to call attention is this: What should be the primary object in attending Church? *Certainly the worship of God*, and not to hear a sermon. Here is the widespread error in nearly all Churches, except, perhaps, the Episcopalian and the Catholic. It finds expression in the different forms of invitation to strangers: The Episcopalian says, "Come and worship God with us." The Congregationalist, or Presbyterian, or Baptist, says, "Come and hear our Minister; he is real bright!" The Episcopalians make, as they ought, worship of God the principal thing. I think they err by making their opening service so long—sometimes an hour-and-a-half—that the sermon is driven into a corner. The Congregationalists, on the other hand, make the sermon the principal thing, and the opening services so bare, and bald, and unattractive that they cannot be called worship. Better the error of the Churchman than that of the Congregationalist. Better still the golden mean between the two extremes, which I think we have in Fort-St. Church.

Worship is not "husks," *it is the kernel.* The grand hymns, the inspiring anthems, the beautiful chants, God's word, and prayer to the ever-present Father "husks!" While what poor, puny fallible man may say "the kernel!" No, no, no! If there be any "husks" they are in the sermon—sometimes they seem to me to be made up of "husks." Let us go up to the house of God with a grander object than to be amused, or even instructed. Let us go up to meet God, to worship Him, to be silent while He (not man!) speaks. Then will we find the "kernel" in the opening service, without exhaustion, and it will be as the bread of life to our souls.

J. A. Cruzan.